ENOCH's *Walk with* GOD *exemplified.*

In A FUNERAL

SERMON

Preached upon the

SORROWFUL OCCASION

OF THE

DEATH

Of the REVEREND

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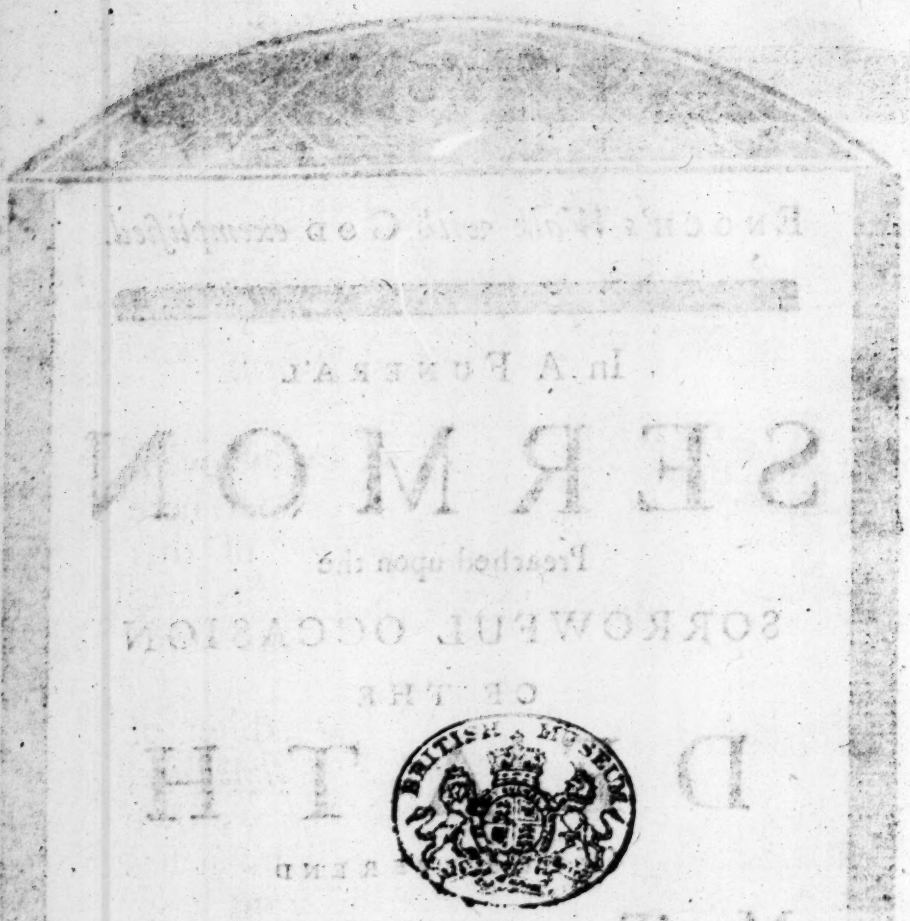
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GEN. V. 24.

And Enoch *walked with God, and he was not, for God took him.*

I NEED not tell you, my beloved, upon what account we are met here at this time: the ſad face of this large aſſembly ſufficiently declares the ſorrowful occaſion of your coming together.

It has pleaſed God, the great arbiter of life and death, *in whoſe hands our times are*, and to whoſe ſovereign providence we owe an entire, and unrepining ſubmiſſion: it has pleaſed him, I ſay, to remove from you, and from this low world, and to call up unto himſelf (to ~~ſhew~~ shine in an higher orb) a perſon for whom you moſt juſtly had a very high eſteem and affection. A truly great, becauſe an eminently *good*, man, is fallen in your *Iſrael:* A man in whom there was ſo much of the *ſaint indeed*, and not in *name* only, ſo much of the *real Chriſtian* and the right *goſpel miniſter*; ſo much of the piety, the integrity, the ſimplicity of manners, the purity and holineſs of life, and converſation, for which the profeſſors

of religion in former times and ages were ſo deſervedly famous and renowned; that I verily think, the church of God, and the cauſe and intereſt of Chriſt, and uncorrupted Chriſtianity in this part of the country, could not have ſuſtained a greater loſs in any one man.

But it becomes us to be ſubmiſſively *ſilent before the Lord* who has done this, and who has a moſt undoubted and inconteſtable right to call home to himſelf *this*, or *that*, or *the other* of his ſervants, at what *time*, and from what *place*, and after what *manner* it ſeems beſt to himſelf [1]. The *wiſdom*, as well as the *power* of God, is infinitely ſuperior to ours. He has views of things far different from, and vaſtly higher than what we can (with any modeſty) pretend unto; and he is no way accountable to us: we may not ſay unto him; *what doſt thou?* but our work and duty lie plain before us, which is to make a proper and ſuitable improvement of ſuch an awful providence, as a wiſe and holy, a righteous and gracious God has ſo lately diſpenſed towards us: and to expreſs a becoming regard to the advice and exhortation which

[1] *Behold, he taketh away, who can hinder him? who will ſay unto him, what doſt thou?* (Job. ix. 12.) as the pious and patient *Job* expreſſeth it, in the midſt of his ſore afflictions. A ſubject excellently well handled by our *deceaſed brother* in his funeral diſcourſe on the mournful occaſion of the death of the *reverend* Mr. *Beart* of *Bury*, which he was prevailed with to publiſh, and the only one of his that has ever appeared in print.

the

the *apoſtle* gives to the *chriſtian Hebrews*, viz. that *they would not be ſlothful, but followers* (or *imitators*) *of them who thro' faith, and patience have inherited the promiſes*[1]; among whom our *deceas'd friend*, and *late reverend brother* may juſtly be numbered, as one in the foremoſt rank; unto whom the illuſtrious character whereby the pious *Enoch* is deſcribed in the words which I have read to you, will, I doubt not, be acknowledged by all that knew him, truly to belong, viz. That *he walked with God*; and tho he was not taken from among men in ſuch an extraordinary manner as *Enoch* was, but was made ſubject to the *common* law of mortality, yet there was ſomething in the very manner of his death that was *uncommon*. He died, indeed, as others do, but without thoſe terrible ſtruggles with the laſt enemy which the generality of poor mortals have experience of when the parting hour comes. His death ſeemed to reſemble the placid ſleep of a weary traveller (which he himſelf apprehended to be his caſe, complaining only that he was tired with his journey) rather than the painful violence and grievous agonies that ordinarily attend the ſeparation of thoſe two conſtituent parts of man, the ſoul and body, from each other. And it was principally from the conſideration of his conformity to

[1] Hebr. vi. 12.

Enoch

Enoch in his eminent piety; and partly alſo from ſome diſtant reſemblance and agreement with reſpect to the quiet and eaſy manner of his *exit* out of this ſinful, and troubleſome World, that the words of my *text* have been deemed by the worthy gentleman whom he thought fit to entruſt with the management of his outward affairs, and alſo by others of his ſurviving friends, a ſuitable ſubject of diſcourſe on this ſolemn, and ſorrowful occaſion.

Having ſaid thus much by way of introduction, I ſhall proceed to a more particular conſideration of the *text*, which contains part of a ſhort, but very remarkable piece of ſacred hiſtory, venerable for its authority, and antiquity.

In the *chapter* wherein my *text* lies, the holy Spirit of God (making uſe of *Moſes* as his *Amanuenſis*) has been pleaſed to give us a compendious account of the *genealogy*, *age*, and *death* of *Adam*'s offſpring by *Seth* unto the days of *Noah*.

And this is the only authentick piece of hiſtory that is extant of the firſt age of the world, from the creation to the univerſal deluge; and 'tis not ſo much an hiſtory of the world as of the church. Little notice is taken of the poſterity of *accurſed Cain*, a few of whom only are, as it were, occaſionally mentioned in the *chapter* preceding this wherein my *text* lies; but the principal deſcendants of *Seth* are regiſter'd in an exact

exact ſeries, and orderly ſucceſſion, as being perſons dear to God, members of his family, by whom the true religion, and pure worſhip of the deity was continued, and from whom the bleſſed promiſed *ſeed of the woman* was at length to ſpring. Now among theſe, particular notice is taken of *Enoch the ſeventh from Adam* (as St. *Jude* [1] ſtiles him.) Who was, it ſeems, the brighteſt Star in the *Patriarchal Antediluvian Age*, as *Abraham*, the *Father of the Faithful* was in the *Poſtdiluvian*, and *Noah* in both: of whom it is ſaid, to his great honour (as of *Enoch* in my *Text*) that *he walked with God* [2]; tho, it may be, not ſo very exactly as *Enoch*, concerning whom there is no blemiſh related, as there is of the other.

This holy man, *Enoch*, of whom I am further to ſpeak, has a very bright character in both *Teſtaments*. He is mentioned here by *Moſes*, and the apoſtle *Paul* does not overlook him in his enumeration of the antient *Worthies*, who were eminent for their faith, and godlineſs, but ſaies of him in the *eleventh chapter* of his *Epiſtle* to the *Hebrews* [3], *that by faith he was tranſlated, that he ſhould not ſee death, and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God.*

[1] Jude v. 14. [2] Gen. vi. 9. [3] Hebr. xi. 5

But

But to return to the *Text*, in which the inſpired *hiſtorian* tells us that *Enoch walked with God, and he was not, for God took him.*

There are two things in theſe words deſerve our notice, *viz.* The eminent piety of this great *Saint*, who is the ſubject of my *Text*, expreſt by the phraſe of *walking with God.* And the diſtinguiſhing favour which the gracious God with whom he walked was pleaſed to vouchſafe towards him; ſignified by the words in the latter part of the *verſe*, *He was not*, for *God took him.* I ſhall ſpeak ſomething to each of theſe.

(1*ſt.*) Then, *the eminent and exemplary piety of this illuſtrious Patriarch* is expreſſed, or ſignified, by this term or phraſe, *he walked with God.*

This is the character, and property of every good man, in his meaſure and degree. Every truly pious perſon is one that *walks with God*, tho not with the ſame exactneſs and regularity *that Enoch did*, who was more than ordinarily ſtrict and circumſpect; who excelled moſt, yea, 'tis probable, all others that then lived upon earth. He was a ſtar of the firſt magnitude in the bright conſtellation of primitive believers, yea, he was eminently pious in an *Age* that is generally thought to have been very corrupt, and

and degenerate, and was daily growing worſe and worſe, till a righteous God would no longer bear with their very provoking manners, but in the days of *Noah*, the great grandſon of this *Enoch*, in juſt, tho terrible, ſeverity, ſwept away the polluted inhabitants of the old world, with that beſom of deſtruction, the general inundation of water.

But altho the virtue and piety of *Enoch* was raiſed far above the ordinary pitch and level of other good men, yet (as I hinted before) 'tis their general character, that they are ſuch as *walk with God*; and this more or leſs cloſely, according to the meaſure of grace received, and the improvement which they make of thoſe aids and aſſiſtances that the Holy Spirit is ready to beſtow upon thoſe that ask the ſame aright.

For the explication and illuſtration of this matter, it will be neceſſary to ſhew you briefly what is imported or implied in this *walking with God*; in which every good man does and ſhould ſincerely endeavour to *imitate* pious *Enoch*, tho he cannot *equal* him.

This *walking with God*, which is the character, property, and practice of all pious perſons, in the ſeveral places, ſtations, and relations wherein divine providence has ſet them, implies, that they do believe, and that they have an awful ſenſe and appre-

henſion of the preſence of God with them at all times, and in all places; that they regard and conſider him as the inſpector, witneſs, and judge of their hearts, and thoughts, and of their words and actions; that (in the language of the *Pſalmiſt*[1], they *ſet the Lord always before them.* That they endeavour to frame, and order the general courſe of their converſations, (or their whole behaviour, both civil and religious, private and publick) as thoſe who are practically convinced and perſwaded that they are continually under the view of his pure and piercing eye; that he is privy to the moſt ſecret motions of their wills and affections; that he has, as it were, a window into their breaſts, and ſees whatever paſſes in the inmoſt receſſes of their minds; that he *knows their down ſitting, and their up riſing, and underſtands their thoughts afar off*; that *he compaſſes their path, and their lying down, and is acquainted with all their ways*[2]; as *David* elegantly, and emphatically expreſſes it: that they cannot think a thought but what he *ſees*, that they cannot ſpeak a word but what he *hears*, that they cannot do any action, tho in the greateſt darkneſs, but what he *diſcerns*; and not only the action itſelf, but alſo the moſt hidden ſprings thereof, the moſt ſecret motions thereunto,

[1] Pſalm xvi. 8. [2] Pſalm cxxxix. 2, 3.

and

and the ends, aims, and intentions they have therein.

Every good man has an habitual ſenſe and belief of all this, tho this habitual ſenſe and belief is not always actuated with ſuch ſerious and ſolemn thoughts as it ought to be; and our defects herein are the ſad occaſions of our ſo frequently offending. But it ſeems pious *Enoch* did excel the moſt, or, I may even venture to ſay, all the men of his generation, in this particular; he had a conſtant lively apprehenſion of the divine *Omniſcience* and *Omnipreſence:* He was ſtill, as I may ſay, *looking upon God* as one that was ever *looking upon him*; and conſequently he lived under a ſacred awe of God's preſence, obſervation, and inſpection, and it was his daily ſtudy and endeavour to pleaſe him, by *ordering his converſation aright*, and *herein exerciſing himſelf to have a conſcience void of offence, both towards God, and towards man*; *living ſoberly, righteouſly, and godly*, (or religiouſly) in an *evil world*; labouring to approve the integrity of his intentions, and the innocency of his actions, to the God that he knew *ſearched his heart*, and was *acquainted with all his ways.*

He eſteemed the divine favour, and friendſhip as his higheſt privilege, and happineſs; and behaved as one who conſidered that he had more to do with God than with all the world beſides; more to fear, or hope from

him than from any other being in the lower or upper world.

Thus did *Enoch walk with,* or *before, God,* and thus he was kept cloſe to his duty, and lived as free from ſin, both in thought, word, and deed, as the ſtate of infirmity and imperfection wherein he then was, could admit. And herein ſhould we endeavour to follow him, and ſuch as have made it their buſineſs to conform themſelves unto his excellent pattern and example.

In a word (for the limits of this exerciſe will not allow me to expatiate upon ſo copious a ſubject as I might eaſily do) to *walk with God,* it is *to walk* in ſome good meaſure according to the directions that God has given us in his holy word; to make his laws the rule of our actions, and his example the pattern of them; or, to make it our ſerious, ſolicitous care and endeavour, to be God-like, and Chriſt-like, in the frame and temper of our hearts and affections, and in the courſe and tenour of our lives and converſations: to love what God loves, and to hate what he hates: to have a ſteddy practical regard to *whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, and whatſoever things are of good report*[1]: as the *Apoſtle* has beautifully expreſs'd it in that admirable ſummary

[1] Phil. iv. 8.

of

of our duty which we have in the laſt *chapter* of his *Epiſtle* to the *Philippians*. Or, as the *Prophet Micah* ſpeaks, It is *to do juſtly*[1], *and to love mercy, and to walk humbly with our God*; *i. e.* to maintain, ſo far as in us lies, cloſe and conſtant communion with God (tho ſtill under a deep ſenſe of the vaſt and infinite diſtance between him and us) to keep, as it were, a daily correſpondence with heaven by ſerious ſpiritual meditation upon God, and the things of another world; and by earneſt prayer and ſupplication to him (who is the beſt of Fathers, and the beſt of friends) in the name and thro' the mediation of his *only begotten and well-beloved Son*, for a ſupply of all our wants; for the pardon of all our ſins; for the acceptance of our perſons, and ſervices; for the neceſſary aids of his Holy Spirit to fortify us againſt all temptations from the world, the fleſh, and the devil, and to enable us to grow in divine knowledge, and *to abound in all the fruits of righteouſneſs to the glory and praiſe of God*: Not forgetting to *bleſs the God and Father of our Lord Jeſus Chriſt*, for all thoſe ſpiritual bleſſings and benefits wherewith he has bleſſed, and does daily bleſs, us in him; as alſo for all the neceſſarys, conveniences and comforts of the preſent life, and eſpecially for the well-grounded hopes of a better.

[1] Mic. vi. 8.

Thus

Thus have not only *Enoch*, and *Noah*, and *Abraham*, and *Moſes*, and *David*, but all the holy men of God, in former and latter Ages, *walked with God* (though not with an equal pace) and thus did that excellent perſon, the loſs of whom we now lament, *walk with God*, in an eminent manner, above and beyond moſt of his fellows and companions *in the faith and patience of the goſpel*; and in ſuch inſtances as theſe we ſhould labour and endeavour to follow him, who herein *followed Chriſt*, and the moſt cloſe-walking Chriſtians.

So much for the firſt thing in the *Text*, *viz.* The eminent and exemplary piety of *Enoch*, as 'tis repreſented to us by that ſignificant, comprehenſive phraſe of *walking with God*. I proceed now to conſider

2*dly*. The *diſtinguiſhing*, *extraordinary*, or *uncommon reward* with which a gracious God was pleaſed to crown the eminent piety of his ſervant *Enoch*; or the peculiar favour he vouchſafed to ſhew him, in the manner of his removal out of this lower world into the glorious regions above. This is ſignified to us in the latter part of the *Text*, by thoſe remarkable words, *he was not, for God took him*; i. e. he took him, as we ſay, to himſelf. *He was not:* After he had lived upon this earth for the ſpace of 365 *Years*, he was no longer to be found among men. They that had ſeen him, and converſed

verſed with him, could ſee him no more; he was gone from them to a better place, and to better company; and yet he was not dead; he was only removed; as is intimated in the following words,

God took him; viz. into his immediate beatifick preſence. He *took him* from earth to heaven in his ſoul and body both. His life was not extinguiſhed as that of others is, he did not go to his grave as others do, but he went to heaven without dying.

This is evident from the account which the divinely inſpired writer to the *Hebrews* gives of this wonderful affair in the place forementioned, where he calls the removal of *Enoch* out of this world, a *tranſlation*; not a *ſeparation* of his ſoul and body from each other; much leſs an *annihilation* of his whole being; or a reducing him to a ſtate of inſenſibility. No, by no means. It was only a *tranſlating*, or *transferring him* from this low earth, and *receiving him* into the manſions of light and glory above, without obliging him to paſs thro' the dark *valley of the ſhadow of death*, as all other mortals did, then as well as now.

Enoch was tranſlated[1] (ſays the *Apoſtle*) *that he ſhould not ſee death*; or ſuffer that diſſolution of his earthly frame, which *Adam* himſelf, the common father of all mankind, had undergone but about *ſixty*

[1] Hebr. xi. 5.

years

years before this extraordinary *tranſlation* of *Enoch*; who was *tranſlated, that he ſhould not ſee death, and was not found*, viz. any where upon earth, or among mortal men, *becauſe God had tranſlated him*, viz. as a reward of his eminent virtue and religion: *for* (as the *Apoſtle* adds in the cloſe of the *verſe* but now quoted) *before his tranſlation he had this teſtimony, that he pleaſed God.*

He had the *teſtimony* of his own enlightned, ſanctified *conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, he had had his converſation in the world*; or among the men of his generation. And *the Spirit of God witneſſed* to, and *with, his Spirit, that he was a child of God*; one that loved God, and was beloved by him in a more than ordinary manner. And it ſeems God had declared his approbation of him by ſome unuſual marks of his favour towards him, even before this his miraculous tranſlation. *Before his tranſlation he had this teſtimony, that he pleaſed God.*

Every good man is indeed *pleaſing to God, thro' Chriſt*; but ſome pleaſe him more than others, and *Enoch* pleaſed him moſt of all others in the day and age wherein he lived: and to make it appear that he did ſo, the Lord, whom he had ſo faithfully and zealouſly ſerved, and whom he had taken ſo much

much care to pleaſe, honour, and glorify in a ſtate of trial; the God with whom *he had walked*, with whom he had converſed, by faith and prayer, and all acts of piety and devotion (beyond the common degree and meaſure even of other holy men) was ſo good and gracious to him that he vouchſafed to take him to himſelf in a very uncommon manner. *He was tranſlated into paradiſe*, ſay the *Arabick* and *Æthiopick* verſions. This was a tranſlation of his whole perſon. Not only did his immortal *ſpirit return to the God who gave it* (for this is an happineſs common to all the ſaints) but his *body*, as well as his *ſoul* was taken up into the heavenly regions; tho, doubtleſs, it was very much changed as to its qualities to render it meet for that luminous place into which it was thus received. God took from *Enoch* his bodily clothes, and gave him ſpiritual raiment, ſays one of the *Jewiſh Doctors* upon the *Text*. Thus was this great good man exempted from the common lot of mortals, by a peculiarly favourable diſpenſation of divine providence. He diſappeared[1]; he was no longer ſeen in this world, he was taken from the view, and converſe of men here below; but he was by the power of God, and, it may be, by the miniſtry of Angels (as the great *prophet Elijah* afterwards was) conveyed into

[1] Vide Patr. in locum.

the world of light, and life above, to ſhine among the ſtars of glory there.

If it be here inquired what might be the reaſon or occaſion of this extraordinary diſpenſation with reſpect to *Enoch?* why was he exempted from the common law and lot of mortality? why was not that ſentence executed upon him which was paſſed upon mankind as a juſt puniſhment of the firſt tranſgreſſion?

To this it would be ſufficient to reply, that it was thus becauſe it ſeemed meet to the great Lord of all that it ſhould be ſo; and it becomes ſuch poor ignorant creatures as we are, to acquieſce in every declaration and determination of his will, and in every adminiſtration of his providence, without asking queſtions, or being too curious in our inquiries into the *arcana imperii*, thoſe ſecrets of the divine government, which God is not pleaſed to give us a particular account of, or to diſcloſe and diſcover to us in the preſent ſtate of diſtance and imperfection.

But for your further ſatisfaction I have to add unto what has been ſaid, that in the preſent inſtance, ſome learned and pious *divines* have obſerved, from a diligent conſideration of the time and circumſtances of this extraordinary tranſaction, ſome probable grounds of it, and ſuch as very much tend to illuſtrate the *wiſdom* and *goodneſs* of God in it.

'Tis

'Tis no way unreaſonable to ſuppoſe that a wiſe and gracious God might deſign, by this *tranſlation* of *Enoch*, to give good men an early document and pledge of that glorious immortality *in the other world*, that ſhall be the reward of ſuch as *walk with God in this world.*

And 'tis not unworthy of our obſervation, that as *Adam* was the firſt man (ſo far as it appears from the hiſtory) who died a *natural* death (for *Abel*'s was a *violent* one, he being barbarouſly murdered by his unnatural brother *Cain*) ſo *Enoch*'s tranſlation ſucceeded the death of *Adam*; that as the inhabitants of the old world, ſaw in the natural death of their *common parent* what was the penal fruit and conſequent of ſin; ſo they might behold in this extraordinary tranſlation of *Enoch* to heaven, without dying, what ſhould be the bleſſed and glorious reward of ſincere piety: and that this reward ſhould at one time or other extend to their bodies, as well as to their ſouls; though they were not to expect ſuch an immediate admiſſion to it in their whole perſons, as was by a peculiar favour vouchſafed to *Enoch.* But by this inſtance they might ſee, that God could render the *body* as well as the *ſoul* capable of glory, and had ground given them to believe, that there ſhould be a time when all good men ſhould be glorified both in ſoul and body.

" Tis no unreaſonable conjecture (ſays " a very learned and judicious *commentator*[1] " upon this place.) That God was graci- " ouſly pleaſed to take *Enoch* unto himſelf " at this time, to ſupport and comfort man- " kind in their ſtate of mortality, with the " hope of a better life in the other world; " for which reaſon it is not improbable, that " he was tranſlated in ſome ſuch viſible " manner as *Elijah* afterwards was, by a " glorious appearance of the *Shechinah*, from " whence ſome heavenly miniſters were ſent " to carry him up above."

And there is another thing which it may not be improper to take notice of in this place; namely, That as the *Antediluvians* might ſee in the melancholy example of *Abel*'s murder a ſad *ſpecimen* of thoſe ſufferings which the beſt men are expoſed to in this world, even for their righteouſneſs ſake; ſo it was agreeable to the divine wiſdom and goodneſs, that they ſhould alſo behold in this inſtance of *Enoch*'s *tranſlation* from earth to heaven, an encouraging *ſample* of the glorious *recompence* of reward, reſerved for righteous perſons in another and a better world. Suitably hereunto ſome of the antient chriſtian writers have ſignificantly ſtiled this pious *Enoch*, A *pledge and witneſs* of everlaſting life.

And further, the glorious author and donor of this eternal life may have deſign-

[1] See Biſhop *Patrick*'s Com.

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ed by this extraordinary inſtance of *Enoch*, whom he took to himſelf without permitting that grim *purſuivant* death to *arreſt* him by the way; I ſay, it is poſſible, and probable, that it might have been part of his deſign herein, to teach the good people in thoſe early days, that as there was an happy immortality which did await them, and which ſhould be the gracious reward of their perſevering obedience, or continued *walking with God*, through the courſe of their then long lives; ſo this bleſſed reward was not to be enjoyed upon earth, but in the celeſtial regions. And what clearer evidence could be given of this moſt important truth, than the miraculous *tranſlation* of pious *Enoch* to heaven, both in ſoul and body, after a comparatively ſhort probation? in which, yet, he gave moſt illuſtrious proof and evidences of an extraordinary piety and devotion.

Moſt of the *Patriarchs* whoſe names are upon record in this *chapter* where my *Text* lies, lived to the very long period of *eight* or *nine hundred years*; whereas *Enoch* lived but juſt ſo many years as there are now days in the year: and, by conſequence, he was but in the very prime and vigour of his age, when *God took him.* He might therefore have had as reaſonable a proſpect as any other of a long courſe of outward health, and ſtrength, and proſperity, in a world which many ſuppoſe to have abound-

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ed much more with ſenſitive delights and pleaſures than this does in which we now live. Seeing then that great and gracious God (with whom *Enoch walked*, and whom he pleaſed in a ſuperior degree to his fellows and contemporaries) when he had a deſign to beſtow a very remarkable and diſtinguiſhing reward upon this his beloved friend and favourite, did, inſtead of prolonging his life upon this earth, beyond that of others, tranſlate him to heaven, and hereby take him from the earth in the midſt of his days, and of his pious *walk*; this diſpenſation carried with it a very clear and convincing demonſtration of what the *ſcripture* has ſince plainly taught us, *viz.* That good men are but *pilgrims* and *ſtrangers*, but travellers and *ſojourners* in this world; that this is the place of their *labour* and *trial*, not of their *reſt* and *triumph*; that heaven is the true and proper ſeat of bliſs and happineſs; that our *home* is there; and that our heavenly father who is the gracious and bountiful *rewarder* of them that *diligently ſeek* and ſerve him, will recompenſe thoſe that walk uprightly before him, not by continuing them for many ages upon this earth, but by taking them unto himſelf into the ſhining *manſions* prepared for them in the paradiſe above; where they ſhall live at a much higher rate of communion with him than they could poſſibly do in the uſe and enjoyment of the moſt excellent ordinances, by which

which *they ſaw only through a glaſs darkly*, and had ſome very imperfect prelibations of that *fulneſs of joy* which is in his immediate preſence, and of thoſe *rivers of pleaſure that are at his right hand for evermore.*

Now to give a plain teſtimony to ſuch weighty and momentous truths as theſe, was a very valuable end of ſo extraordinary a providence as this of *Enoch*'s removal from earth to heaven, without the intervention of a natural death. And the ſame ſhould be regarded and conſidered by us, in its conjunction with the many other proofs and evidences that have ſince been afforded us; more eſpecially that moſt illuſtrious one of the reſurrection of our Lord Jeſus Chriſt from the dead, and his glorious and triumphant aſcenſion into heaven, both in ſoul and body (of which this tranſlation of *Enoch* may be, and is, by ſome expoſitors, looked upon as an eminent type) I ſay this of *Enoch*'s being taken up by God, in his whole perſon, ſhould be conſidered by us, in conjunction with the other evidences now mentioned, as a ſtrong confirmation of our faith and hope, with reſpect to the certainty of an eternal ſtate of bliſs and reſt, which remains for us *in our father's houſe*, and which we ſhall partake of in part at the ſeparation of ſoul and body, when our ſpirits ſhall be joined to *the ſpirits of the juſt made perfect:* and more fully at the reſurrection, when both our ſouls and bodies ſhall be admitted into the glorious preſence

ſence of our God and Saviour, and we ſhall in our whole perſons be *for ever with the Lord*, and for ever with each other.

Let us therefore *comfort ourſelves with theſe words*; and let the believing contemplation and meditation hereof fortify us againſt *the fear of death*; and ſupport us under what we call *the loſs* of our dear departed chriſtian friends and relatives, and of our worthily eſteemed and beloved miniſters, whom the Lord has taken to himſelf, and whoſe ſouls (though not their bodies) are now before the *throne of God and of the Lamb*; and who are aſſociated with the *innumerable company of Angels*, and moſt delightfully employed in concert with a countleſs multitude of holy, happy ſpirits, in aſcribing *honour, and glory, and praiſe to him that ſits upon the throne*, and to *that bleſſed Lamb who lov'd them, and waſhed them from their ſins, in his own moſt precious blood.*

This very comfortable conſideration I may confidently apply to you, my beloved, who are now mourning for the ſudden and unexpected removal of one of the *beſt men*, and one of the *beſt miniſters*, that the churches of Chriſt in this part of the kingdom have been bleſt with.

He, during the courſe of his earthly pilgrimage, *walked with God* as cloſely and conſtantly as moſt men living, and now *he is not*, he is no longer in this world of ours, for *God has taken him*; not indeed in ſuch

ſuch an unuſual manner as he did *Enoch*, and *Elias*; but in a manner very favourable to him, tho very ſurprizing to his friends; in the cloſe of a *journey*, which proved very fatiguing to him; yet it pleaſed God to bring him juſt to the end of it (tho he was likely enough to have died by the way) and to call him from his labour to his reſt, in the morning of that very day in which you all expected (but a little while before his diſſolution) to have found him here, and to have ſeen his face, and heard his voice, in and from this pulpit from whence you are now hearing his funeral ſermon. So frail and uncertain is humane life; and ſo little dependance there is upon a ſound, healthy and vigorous conſtitution, which he long enjoyed, and well employed; and on the account of which you were ready to promiſe your ſelves a much longer enjoyment of his uſeful life and labours, notwithſtanding his pretty far advanced age. But, alas, your expectations have met with a melancholy diſappointment, and it has pleaſed God to take your *dear paſtor* to himſelf on the morning of his own day, and thereby to preach ſuch a ſermon to you (if I may ſo expreſs it) as I hope you will never forget, while you your ſelves have a day to live in this world; but improve it to excite you unto a very diligent and daily preparation to follow him who is gone before us into an eternal world, and

who after he had faithfully *ſerved his generation by the will of God*, ſweetly *fell aſleep* almoſt in the literal ſenſe of that word, as was hinted in the introductory part of this diſcourſe.

I preſume it is expected that I ſhould now ſay ſomething more diſtinctly and particularly with relation to the character of our deceaſed *brother*. I muſt indeed freely own that I am no great friend to *funeral encomiums*, which are commonly, and, it may be, not without reaſon, ſuſpected to have too much of the *hyperbole* in them, and to contain rather a *rhetorical deſcription* of what the deceaſed ſhould have been, than *a faithful relation* of what they really and truly were. But where there is ſo much to be ſaid with truth and juſtice, and no apparent danger of incurring cenſure, or falling under the imputation of a flattering *Panegyriſt*, I cannot but judge that ſomething ought to be ſaid, by way of recommendation to the living, of the excellent example of a deceaſed chriſtian, and miniſter, and particularly of ſuch an one as he whom you were for ſo many years bleſſed with in this place. And tho I am ſenſible that moſt of you knew him ſo well, and were ſo thoroughly acquainted with his *doctrine*, *manner of life*, *faith*, *charity*, &c. by ſo long an enjoyment of his miniſterial labours, that your own thoughts will run before me, and, as it were, prevent me in almoſt every thing I have

have to ſay concerning him; yet in order to the bringing ſome of thoſe many things which were *amiable* and *imitable* in this *eminent ſervant of Chriſt*, freſh to the remembrance of thoſe among you who had the happineſs to know him intimately, and for the information and edification of others, that have not had ſuch a perſonal knowledge of him, I ſhall add what follows.

I will begin with obſerving to you, that our *deceaſed brother* did early devote himſelf to the ſervice of Chriſt in the work of the miniſtry, and you of this *chriſtian ſociety* were the people of his *firſt* and *laſt love*. Some few of you can, I ſuppoſe, remember his entrance upon that ſacred office, which he has continued to exerciſe for about forty years; and all of you can bear teſtimony to his laborious and faithful diſcharge thereof; and many of you know how deſervedly dear he was to the *excellent heads*, and to the *once numerous branches*, of that *honourable and religious family* to which he was nearly related by *marriage*, and which was for many years the ornament of this place, but who have been, moſt of them, removed, long before him, from this into a better world.

As to his natural temper, (which I ſhall juſt touch upon) it was grave, ſerious, and reſerved; yet not rugged or moroſe, but ſweet and placid, calm and ſerene, friendly

and benevolent. His whole behaviour was comely and venerable, innocent and inoffenſive, ſuch as recommended him to the eſteem and affection of perſons of all perſuaſions, who had a ſenſe of what is truly worthy, laudable, and valuable in a man, or a miniſter. He was a ſon of peace; and had a great meaſure of that *wiſdom which is from above, and is firſt pure, and then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy*[1]. As the *apoſtle James* has admirably deſcribed it.

He was full of humanity and love to his fellow creatures and fellow chriſtians: he had a tender concern for his friends and relatives, and for all that were in want, and neceſſity of any kind, and was ever ready to relieve, and help them to the utmoſt of his power; of this his extenſive benevolence and beneficence he gave many undeniable inſtances, as would appear if it were proper to mention publickly the good deeds of a perſon who ſtudiouſly obſerved the rule of our bleſſed Saviour[2], *not to let the left hand know what the right hand doth. He deviſed liberal things*; and it was the wonder of ſome who were beſt acquainted with his private management in matters of charity, how ſo much ſhould be going out, where ſo little was coming in. But his delight was in do-

[1] James 3. 17. [2] Mat. 6. 3.

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ing good, and his ſtore ſeemed to increaſe in the diſtribution. I dare ſay there are few who have ever more fully complied with that exhortation of the *apoſtle* to the *Hebrews*. *Let your converſation be without covetouſneſs*[1], *and be content with ſuch things as you have.* You of this *church* can bear him witneſs, that *he took the overſight of you, not for filthy lucre but of a ready mind*[2], according to the charge that the *apoſtle Peter* gives to *chriſtian paſtors*. He ſought not *yours*, but *you*: He did not aim at making a *gain* of you, but his great and conſtant aim and endeavour was to *gain you to Chriſt*; and if he erred on any hand it was in expreſſing too little a regard for the things of a preſent life; which in a due ſubordination to greater things, *miniſters*, as well as private chriſtians, are allowed to ſhew ſome concern about; and of which, I verily believe, he might have had a greater ſhare if he had deſired it: for as he dearly loved you, ſo (I am well ſatisfied) you had a ſincere and a very ſtrong love to him, which he was always ready to acknowledge unto your honour, and his own ſatisfaction. And indeed you had great reaſon for it, ſeeing it pleaſed God to make him a *ſpiritual father* to ſo many of you, and to make you *the ſeals of his miniſtry*; on the account whereof he cannot but live in your minds and memories; and in your hearts and affection; and you may

[1] Hebr. 13. 5. [2] 1 Pet. 5. 2.

comfortably

comfortably hope to have an happy meeting with him before the *great ſhepherd and biſhop of ſouls*; and to be each others *joy, and crown of rejoicing, in the day of the Lord Jeſus.*

I might here alſo take notice of his great *prudence* and *regularity* in all his affairs of a *common nature*, doing every thing in the exacteſt manner, and in the moſt proper method and order. But leaving matters of an inferior kind, I ſhall confine my ſelf in what I have further to ſay of him, to what chiefly relates unto his miniſterial character and capacity.

And here give me leave to obſerve, that he was furniſh'd with a large collection of uſeful books in moſt parts of *literature* (as being well acquainted with thoſe that are commonly called the learned languages, *viz.* The *latin*, *greek* and *hebrew*; and well skilled in *hiſtory*, *chronology*, *geometry*, and moſt parts of the *mathematicks*) but eſpecially in *divinity*, his proper province: and he made a very ſuitable improvement of this copious furniture, being indefatigable in application to ſtudy; for he was a very diligent obſerver of the apoſtle's directions to *Timothy*[1]. He *gave attendance to reading, to exhortation, to doctrine. He meditated on theſe things*, and *gave himſelf wholly to them.* He minded them, and made them his buſineſs.

[1] 1 Tim. 4. 13, 15.

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There was indeed a vaſt deal of precious treaſure lodged in his breaſt, tho it muſt be owned, (as what was much regretted by many of his brethren) that it was in too great a degree, locked up there; he not having ſuch a freedom of communicating his large and extenſive knowledge as it was often wiſhed he had had. He would, 'tis true, readily anſwer any queſtion, or *caſe of conſcience* that was propoſed to him by any ſerious chriſtian, with great plainneſs and familiarity, as well as judgment, gravity, and ſolidity; and his reſerve upon other occaſions was not owing in the leaſt to ſtiffneſs, and ſullenneſs, or an haughty diſdain and contempt of others; no, he was very far from every thing of this kind; but it was owing to an invincible modeſty, and the mean opinion he had of himſelf, which as an impenetrable veil too much covered his great abilities, tho yet much thereof ſhone thro' to thoſe who had the advantage of an intimate acquaintance with him, notwithſtanding his endeavours to conceal the ſame.

As to his publick performances, they always *ſmelt of the lamp*, as we ſay. They were truly *elaborate*, as all that were judicious hearers of his diſcourſes from the *pulpit* can and will teſtify.

As to myſelf, tho I knew him from his firſt ſettlement with you, and have had frequent opportunities of perſonal converſe with him, to my great ſatisfaction, yet I was ſcarce ever

ever ſo happy as to be his *auditor*; but have had the pleaſure to hear ſome of his ſermons repeated (as they were taken by the hand of a ready writer) and have alſo ſeen (ſince his death) the heads of many of them, which he took the pains to write very fairly, and with great exactneſs in ſeveral manuſcript volumes in quarto, that do indeed contain a very choice theological treaſure; from whence it was eaſy to diſcern that his diſcourſes were all well ſtudied, and very excellent both for matter, and method; plain and perſpicuous, yet neat and elegant; not crude and indigeſted, looſe and confuſed, or *arena ſine calce*, ſand without cement, but ſolid and weighty, duly tempered, and well connected; having energy and force to inform, convince, and ſettle the judgment, and not only *pathos*, or *warmth* to work upon the affections.

There was in his ſermons a *copia rerum* as well as *verborum*, a fulneſs of *matter* as well as *words*; not a barren ſuperfluity, or a mere profuſion and overflow of empty words, with only here and there a few drops of ſubſtantial uſeful matter.

As to the main ſubject of his popular diſcourſes, he made it his chief buſineſs to preach the *truth as it is in Jeſus*, ſtudiouſly avoiding needleſs controverſies, or reflections upon perſons or parties, which *miniſter queſtions* [1], *and gender ſtrifes, rather than godly*

[1] 1 Tim. 1. 4.

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edifying[1]. He had a true chriſtian ſpirit, and was far from bringing a *railing accuſation* againſt any that differed from him, either in judgment or practice, in matters of leſſer moment. He was a great and juſt admirer of the free grace of God, as expreſt, manifeſted, and magnified in the juſtification of penitent believing ſinners, for the ſake of the *Redeemer*'s merits and righteouſneſs (or of his active and paſſive obedience:) yet he may truly be ſaid to have been a very *practical preacher*, in the beſt ſenſe and manner; for he never neglected to inculcate the abſolute and indiſpenſable neceſſity of good works in their proper place and order; and to convince his hearers of the utter impoſſibility of being happy without being holy.

He was indeed an avowed enemy to the proud *popiſh* doctrine of humane merits and ſatisfactions; but he was at the ſame time a moſt hearty friend to the ſound, ſcriptural, *proteſtant* doctrine of evangelical obedience to the law of God, as a rule of duty; and he preached up the right *chriſtian morality*; a *morality* founded upon the goſpel principles of love to God, and faith in *Jeſus Chriſt*, and directed to the honour and glory of God as the ſupreme and ultimate end of all moral and

[1] 2 Tim. 2. 23.

religious acts. And he ſtill backed and enforced his exhortations unto virtuous practice with evangelical motives, which are certainly moſt powerful and effectual, being drawn from the love of God and Chriſt, and the merciful conſtitution of the covenant of grace, and from the eternal *recompence of reward* which is propoſed to us as a ſtrong and invincible encouragement to a *patient continuance in well-doing*: not a *reward of debt* indeed, but *of grace*; not due as proper wages for work done, but as the free *gift of God*, and the rich purchaſe of the blood of Jeſus. What ſhall I ſay more? and I could not well ſay leſs, where the ſubject is ſo fruitful, and *inopem me copia fecit.*

To ſum up all relating to the *character* of our dear deceaſed brother, in a few ſcriptural expreſſions very applicable thereunto, as I doubt not but you will readily allow.

He was a *ſcribe well inſtructed for the kingdom of heaven.* He *was an able miniſter of the new teſtament.* He was *a wiſe and faithful ſteward*, and *diſpenſer of the myſteries*, and *of the manifold grace of God. A workman that needed not to be aſhamed, rightly dividing the word of truth*, and *giving to every one their proper portion.* He *was an interpreter one among a thouſand*, and a *maſter in the aſſemblies of Iſrael.*

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The removal of ſuch an one, at ſuch a time, when miniſters of ſuch eminencd and uſefulneſs are ſo ſcarce among us, any conſequently can ſo ill be ſpared, may, with good reaſon, be looked upon as a ſore rebuke of providence. And may not ſome of you that have attended upon his ſacred miniſtrations have ſome ground (upon ſerious ſelf-reflection) to ſuſpect and fear, that your defects in point of ſpiritual fruitfulneſs, or your not making ſuch proficiency in divine knowledge, and grace, as you might and ought to have done, may (in ſome meaſure at leaſt) have contributed to your loſs, and been a provocation to a juſt and jealous God to deprive you of that reſidue of his life and labours which it may be you too confidently promiſed yourſelves.

I ſpeak not this to reproach any of you, but for your *caution* with relation to your future conduct (and ſuch a *caution* is not unneceſſary, even to the beſt of chriſtians) in order to put you upon the exerciſe of the greater diligence, in the improvement of thoſe occaſional helps, that the good providence of God ſhall be pleaſed to afford you; and to ſtir up in you a *ſpirit of repentance, and humiliation* for paſt failures; and *a ſpirit of prayer and ſupplication* for the pardon thereof, and for a ſpeedy ſupply or filling up of this ſad vacancy, that the death

of your dearly beloved and deſervedly valued Paſtor, has made in this place.

What I would briefly add by way of advice to you, under your preſent circumſtances, is, that you endeavour to take the moſt prudent and peaceable methods that poſſibly you can, at this *melancholy juncture*; chearfully joyning your *counſels* and your *prayers* together; carefully avoiding all contentions, heats and animoſities, which have been the bane, diſgrace, and ruin of many once flouriſhing ſocieties. Have a care of ſplitting upon this fatal rock. Labour to preſerve the *unity of the Spirit, in the bond of peace*; and to ſtrengthen each others hands, and encourage each others hearts, under the preſent afflictive diſpenſation, that the breach may not be made greater, and the loſs heavier, by any miſmanagements of your own.

You have hitherto been an united ſociety, and *your Jeruſalem has been builded as a city that is compact together*, and I hope it will continue to be ſo ſtill, and that your chriſtian unity, and mutual charity, will ſtill be your ſtrength and your ſtability. And may *the God of the ſpirits of all fleſh ſet ſuch a man over you*, in due time, as may be *after his own heart*, and yours too: One that may go out and in before you as your late *Reverend Paſtor* did, who now *reſts from his labours*, and ſhall never more complain of

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weariness (which was his almost only complaint, during his late mortal indisposition) all his toils and fatigues are over, and he is gone to that blessed place and presence, *where the weary are at rest.* Whatever infirmities he had, whether natural or moral, (from which even the best of men and ministers are not wholly exempt in this world) they are now no more; he has put them all off, together with the body of flesh.

In his late illness he had (so far as appeared) little, if any, apprehension of his approaching dissolution (which the nature of his *lethargick, stupifying distemper,* rendred him incapable of. But we are well assured that he had (and very happy was it for him that he had) an habitual preparation for the awful solemn hour of his departure out of this world, and this state of probation. He had not his great work to do upon a death-bed (very miserable he must have been, if that had been the case with him, as it is, alas, with too many dying persons) but the main business of his life was to prepare for death; he endeavoured every day to live as if it were his last day, that whenever his Lord should please to call, he might be ready to obey the summons; and thus he was *habitually,* and I may say also *actually,* prepared for his great change, and that in a degree superior to the ordinary attainment of most Christians, and I believe I may venture

ture to ſay of moſt Miniſters too, without giving any offence to ſuch as knew him ſo well as ſome here preſent did.

May the God of all grace, the giver of *every good and perfect gift*, vouchſafe grace to every one of us ſo to live, and ſo to follow him in the way of faith and holineſs, as that we may have a joyful and comfortable meeting with him, in thoſe pure and peaceful regions of light and glory, life and love, perfect purity, and conſummate felicity, which his diſlodged ſpirit now inhabits; and that we may at the great day of our Lord's final appearance, have an *abundant*, a triumphant *entrance adminiſtred unto us*, both in ſoul and body, into his *glorious, everlaſting, heavenly Kingdom*, and be *for ever with the Lord, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore*. Amen.

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FINIS.